Nevius
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A Descriptive Catalogue of Books & Tracts by

Dr. and Mrs. Nevius

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A

DESCRIPTIVE CATALOGUE

OF

BOOKS AND TRACTS

BY

The Rev. John Livingston Nevius, D.D.

AND

Helen S. Coan Nevius.

It being a brief review by Mrs. Nevius in both Chinese and English of most of the works translated or written by them during their life in China. 1853—1893—1901.

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Preface.

This Catalogue must necessarily be incomplete and in some respects unsatisfactory. It will not contain all the books or tracts made by Dr. Nevius or myself. He left no list of his books, and after the lapse of fifty years I have not found it easy to recover all which he made. Both he and I wrote more or less for various periodicals; our articles having in some cases been printed as serials, which were afterwards issued in book form; but others are entirely lost; not even a rough draft having been preserved.

Several of my husband's books have been printed anonymously, or the name of some other person given on the title-page as the author; and a few are entirely out of print.

As is well known these helpless children of our brains cannot take care of themselves. Unless some one looks after them, they will be literally "laid on the shelf," and before long be forgotten. This will be the case as likely as not, with those upon which no end of labour has been bestowed, and which only require to be known to be appreciated. It is with the hope that I may prevent our books—my husband's and my own—from sharing this fate that I am undertaking the preparation of this Descriptive Catalogue. It would be a great happiness to me to believe that anything which we have written will have a

permanent place in the Christian literature of China and will be a help in the work we have both loved when we are no longer in this world.

On the fourteenth of March, more than half a century ago, my husband and I arrived in China. We sailed from Boston, U. S. A., on the nineteenth of September, 1853; by strange coincidence the very day on which Mr. Hudson Taylor sailed from Liverpool. His voyage was not quite so long as ours, and he reached Shanghai a few days before we did.

After a visit of two weeks in Shanghai my husband and I went on to our station in Ningpo. Of course our first work was learning the language. We found a capital system of Romanization already in use, though no complete books had yet been printed in it. There were several leaves of a Primer, some chapters from the Gospels, and translations of few hymns, quite enough in my opinion for "helps" in learning the language. Present day "new-comers" wonder how we old missionaries managed to learn Chinese with no Wade's system, nor Baller's, nor Mateer's. I think we got it as correctly and about as rapidly as if we had had more books. We took it first hand from the natives, and, urged on by our youthful enthusiasm, were not conscious of needing more than we had. As soon as we had acquired enough of the language we put it to use either in translation or composition. I translated the Peep of Day and also prepared a book of "talks" suitable for house-to-

house visits. This was used in manuscript, but was never printed. My husband, at the earnest request of Miss Aldersey, translated either the whole or part of "Abbott's Mother at Home" a book in those days much prized in England and America. At the risk of filling my pages with what has only incidentally any connection with my Catalogue of books, may I be allowed a few words in memoriam? It saddens me that one servant of Christ, so remarkable in many ways, so faithful in her work, and so successful should already be well nigh forgotten! And, outside of Ningpo even her name not known. As soon as China was opened to the introduction of Christianity Miss Aldersey, an English lady with a moderate fortune, made up her mind that she would come to China to help in the work to be done here. She was detained at home some years, but at length was able to realize her wish. When we reached Ningpo Miss Aldersey already had a large boarding-school for girls, and in every department of missionary work was making herself felt. The present prosperous station at Yü-yiao was established by her with the help of others; for she did a great deal by proxy. This was necessary from the fact that her knowledge of the language was always imperfect. She had a remarkable gift in being able to impress her character upon others, the natives as well as persons of her own race.

Mrs. Russell, the wife of Bishop Russell, of Mid-China, was Miss Aldersey's adopted daughter, while the Misses Dyer, Burella and Maria sustained much the same relation to her. The former of these was the wife of Bishop Burdon and the other the wife of Mr. Hudson Taylor. One of her adopted Chinese daughters was Mrs. Laisun, so well known and respected in Shanghai and Ningpo.

I think Miss Aldersey was about sixty years of age when on account of failing health and an almost morbid fear she had of being a burden to her friends in China she went to Australia to live with a niece, to whom she was devotedly attached. There after several years of great usefulness she died. It was a great privilege to know her. I am sure that her influence was very great, especially among the younger missionaries. There was so much to admire in her, and also so much to imitate that I regret that no memoir of her, or sketch of her life has ever been written. This, I think, was in consequence of her positive injunction to that effect.

In the reviews of my husband's books which will be found in this Catalogue I have made no mention of his opinions upon "the Term Question," although from the nature of things he was somewhat involved in that controversy. When we reached Shanghai in the spring of 1854 that battle was raging violently, though it had already passed its most acute stage. Utterly ignorant of the merits

of the case we naturally accepted the views of those missionaries with whom we first came into close contact. When our kind hostess in her zeal for our enlightenment gave us to understand that the party to which she and her wise husband did *not* belong were virtually teaching the poor natives idolatry we were shocked and almost ready to enlist under the banner of that branch of the Church Militant which seemed to be fighting for the right.

On reaching Ningpo we found that the "Shin" constituency nearly held the field. Not until I began to make house-to-house visits among the native women did I see clearly that there were two sides to the question. I remember well one occasion when my belief was rudely shaken. I was exhorting a woman to pray to God. She replied, "I do pray to God," and she held up her rosary, and pointing to the little carved image which ornamented it she exclaimed, "Here is my shin!" (in the Ningpo dialect Jing Ming). So I found that it was not alone the advocates of Shang-ti who might be accused of teaching the worship of idols.

I think my husband could never have been truthfully accused of holding "extreme views" on the "Term Question"; and he certainly was never unkind in his criticisms of those who differed from him. He was what has usually been called a "Shin-man;" but he always acknowledged the superiority of Shang-ti in certain respects. He was far more

strenuous in his belief that Shing-Ling was the proper term for Holy Spirit. I may be mistaken, but I have little doubt that he would have given his adhesion to the usage which seems rapidly gaining ground, Shang-ti for the Supreme Being and Shing-Ling for the Holy Spirit, claiming also the right to use upon occasion Shin as a generic term, especially in translation.

In future editions of my husband's books I hope to have the terms used for God changed to meet whatever usage shall finally prevail.

N.B. It should be stated that Mrs. Nevius has no pecuniary interest in the sale of the books herein described. Prices are quoted for the convenience of readers. *Presbyterian Mission Press, Publishers.*

天路指南 Tien Lu Dzï Nan. Guide to Heaven.

We had been in China three years when my husband wrote the Tien-lu Dzï-nan, "The Guide to Heaven." In an old catalogue I find the following notice of it in his own words: "This is a book of 170 pages octavo, in the Berlin font. It is a practical work intended primarily for church members and enquirers. Its object is to incite, direct, encourage, and warn those who are desirous of leading a Christian life. The subjects of the different chapters are: repentance — faith — love — self-examination — hinderances to a Christian life—backsliding—the nature of prayer—the practice of prayer—the reading of the Scriptures—diligence in business—fasting—preparation for the Lord's Supper—trials of God's people—provide things honest in the sight of all men—avoid the appearance of evil—observance of the Sabbath—preparation for death—and Heaven. The first edition was published in 1857 and the second in 1861." How many editions have been published since then I do not know. To converts from heathenism the worth of such a book can scarcely be over estimated. It takes the place in Chinese of such works as Taylor's Holy Living and Dying, Thomas à Kempis's Imitation of Christ, Doddridge's "Rise and Progress," and other similar books which have had so much to do in forming the characters of Christians in Western lands. It

is my wish, should my life be spared and my health restored, to prepare an edition of the "Guide to Heaven" in the Eastern Shantung Romanized colloquial, and also in Mandarin with the character.

This book, like all in this catalogue, is to be had in the American Presbyterian Press, 18 Peking Road, Shanghai. Price per copy 15 cents.

宣道指歸 Shien Dao Dzï Gwei. Manual for Native Evangelists.

Missionaries of the present day find it impossible to realize the difficulties which beset the paths of their predecessors. One of these was the want of native assistants. At first there were none. When in the course of a few years one and another offered themselves for evangelistic work they were ignorant, and often unfitted for the work they were willing to undertake; even if not, as sometimes happened, influenced by any improper motives. As soon as practicable, andwhenever possible, the early missionaries began the instruction of evangelists, candidates for the ministry, and others. The want of suitable books was at first the greatest difficulty. To help to meet this want my husband, when the Guide to Heaven was completed, began the preparation of the Manual called Shien Dao Dzï Gwei. He says of it in the Descriptive Catalogue already referred to: "This is a book of 108 pages in the Berlin font. It contains Scriptural rules and incentives for the encouragement

and guidance of native preachers. The subjects of the chapters are: Self-examination as to a call to preach the Gospel; Love to God and man the motive which should move and guide the preacher—The regeneration of those who hear the aim and object of preaching—The preaching of Christ and Him crucified the means—Adaptation to men and circumstances the method—Patient continuance in the use of the appointed means the test—A desire to please God the great incentive. An appendix gives rules for guidance in public prayer and in conducting social and public religious meetings."

Greatly as this Manual was needed at the time it was first made, it seems to me scarcely less so now after the lapse of nearly half a century. It ought to be in the hands of all who are in positions of influence as teachers and guides to their fellow-Christians; but it will also be found helpful and stimulating to ordinary church members as well. Price per 100 copies $5.80.

神道總論 Sbin Dao Djung Len. Compendium of Theology.

During the summer of 1859 when my husband and I were making the experiment, then unprecedented, of living in the city of Hangchow, the capital of the Chekiang province, we received an appointment from our home Society to go with Dr. and Mrs. Hepburn to begin a mission in Japan. We accepted the appointment only conditionally; never having had

any desire to give up China, to which we had devoted our lives.

Before leaving Ningpo his Presbytery had assigned to my husband the work of preparing a "Compendium of Systematic Theology." It was hoped that his knowledge of the Chinese character would be available for that task, even if he should decide not to return to China. It was even thought that he might have more command of his time in Japan than he had in Ningpo, where as pastor of the native church, and also having charge of a boarding-school for boys, he had leisure for little else. In this he was not entirely disappointed.

Dr. Nevius, like most Princeton men, was a great admirer of Dr. Charles Hodge. I used to think he almost "pinned his faith" upon him. The study and review of Hodge's Theology, which he had in manuscript before it was published in its present form, occupied many hours of his sojourn in Japan. He felt that under no circumstances would this be lost time, while it was the best possible preparation for the Theology which his Presbytery had ordered him to make, and in which he soon became deeply interested. It was my husband's intention to have the Theology in six separate volumes, but only three of these were ever completed.

Perhaps I cannot do better than to quote again from the old catalogue in which Dr. Nevius described this book as follows :—

"神道總論 SHIN DAO DJUNG LEN. COMPENDIUM OF THEOLOGY.

This book is designed principally to be used as a text-book for native Christians preparing for the ministry. It is suitable, however, for occasional distribution. Three volumes are now printed, and three more will be required to complete the plan.

Vol. 1st contains 150 pages octavo, printed in the Berlin font. The general subject is the Sacred Scriptures. It treats of the genuineness, divine origin, and inspiration of the Scriptures; the settling of the canon; the manner in which the Scriptures have been transmitted to us; and the reasons for regarding the Old and New Testaments as the exclusive rule of faith.

Vol. 2nd treats of the being and attributes of God and the doctrine of the Trinity. This volume was prepared first, and is comparatively small in size, and the matter is much condensed. It is the desire of the author to rewrite and expand it at some future time.

Vol. 3rd has for its general subject the origin of men and things. It treats of the creation of the world; the nature of holy and fallen angels; the primeval state of man; the covenant of works; the fall of man and its consequences; original sin; the Chinese theory of man's nature; and the ruined and helpless state of man without divine interposition. It is about the size of the first volume."

Although, as I have already intimated, Dr. Nevius was a pronounced Princetonian, he was by no means a narrow theologian. His views changed in some degree with the developments of passing years, and I do not think any student of theology will find this work too conservative to meet the necessary demands of modern research and science. He was favored in having the assistance of good native scholars in the preparation of the theology, and its style is clear and inviting; not too high for ordinary readers, but not too "low" for the most educated.

If this Theology has been superseded by others of more recent date, and is not used as extensively as it was hoped it would be, I think it is not the fault of the book, but of those whose duty it was to see that it was not forgotten;—my own fault more than any one else's. Price three vols. $2.25.

祀先辨論 Si Shien Bien Leu. Errors of Ancestral Worship.

This is a tract for general distribution. Its object is to show the emptiness and sin of this subtle form of idolatry and to relieve Christianity from the objections brought against it from this quarter. It was published first in 1859, and has since then gone through several editions. The last edition is considerably enlarged and improved.

The above extract, taken from an old catalogue, gives a very meagre idea of this excellent tract. I

doubt if there has been a better one on this subject made in Chinese. The natives like it very much. Its spirit is conciliatory, never unnecessarily antagonistic, yet strong, decided and convincing; and calculated to remove prejudice from those who misunderstand the attitude of the Christian religion. A native Chinese scholar says of it: "It is most persuasive, and is well fitted to win our people to the truth by the manner in which he speaks to us, so affectionate and kind and at the same time so clear and unanswerable. It ought to be distributed far and wide."

As the practice of which it treats has not changed during the long years since it was made, and is not likely soon to change materially, the book is needed as much now as when it was first written. I cannot see that it requires correction or alteration in any way. I hope it has before it another fifty years of usefulness. In press.

讚神聖詩 Dzan Shin Shing-Si. Mandarin Hymn Book.

The Mandarin Hymn Book, formerly called Song Yiang Djin Shin Yo 頌揚眞神歌, now changed to Dzan Shin Shing Sï 讚神聖詩, differs greatly from the first edition issued about the year 1862. That was a translation into Mandarin of the Ningpo Romanized Colloquial Hymn Book, which was made a few years earlier by the Rev. Henry B. Rankin and contained chiefly translations of well known English hymns. My husband was assisted in his work by Mr.

Tsao Dzï-gü, a fine Pekingese scholar. The hymn book was used for a number of years without much alteration. About the year 1886 my husband, assisted by the Rev. C. W. Mateer, D.D., revised it thoroughly, adding many new hymns, changing others, and leaving out not a few. It has now about two hundred and fifty hymns; in the first edition there were only one hundred. The restless spirit of change evident everywhere and in everything is now demanding another hymn book in place of this; but it will not be easy for any other to gain such a hold upon the affections of the natives of Shantung and many other Mandarin-speaking localities. It will doubtless continue to be used more or less for years to come. Additions will no doubt be made to it from time to time as they are needed.

Per 100; brown paper $17.00, white paper $19.00, foreign paper and binding $50.00.

馬太問 Ma-tai Wen. Questions on St. Matthew.

This set of questions was made to use in teaching Bible-classes. My husband's method was to give his instruction in the form of a lecture. The following day he closely questioned his class upon that lecture, requiring them to give virtually the substance of all he had then and there told them. As in his lecture he had endeavoured to meet every ordinary difficulty, and to answer every probable question he would not give his students the excuse for that common Chinese habit of repeating like a parrot, sentence after sentence

out of a book. He was determined to make them *think*, and in this determination he usually succeeded.

It was for this purpose that he gave few answers to the questions in this "Wen-Dah." In general the questions can be answered by any one willing to search the Scriptures, where the answers can usually be found. Where this is not the case he has given the answers in the question-book.

I have known of a few missionaries who object to this method. But I could not help suspecting that a little laziness lay behind the criticism. They wanted the book to do the work for them rather than that they themselves should be the "books of reference" in case of ignorance on the part of the learners. Each teacher will have to decide such matters for himself.

The book is skilfully made; and nowadays when commentaries and books of reference are so numerous, it seems to me well adapted to use in China. Price $5.00 per 100.

馬可傳略解 Ma-ko Djwan Lioh Giai. Mark with Notes.

This was one of Dr. Nevius' earlier books, made and printed not far from the year 1860. He had not been long in China before he became convinced that a great mistake was being made by the indiscriminate and broadcast distribution of the Sacred Scriptures, which was the practice of nearly all the missionaries in the five open ports and the few miles of out-

standing country which they were allowed to visit. It was not an unusual thing for an itinerator to walk through the streets of a city or village, his arms full of books and tracts, among which were copies of either the whole or parts of the Bible. These were flung with a smile and a kind word to the shopkeeper behind his counter, or the shoemaker at his bench, and if they were received with thanks it was supposed that a long step in advance had been made; and great good was hoped for from the fact that the Word of God had been placed within reach of the recipient. My husband disapproved of this practice *in toto*, and expressed his views in strong language. Many were the arguments and warm were the discussions which he had with his brother missionaries on this subject. Again and again was the promise repeated, as if it by itself should stop all controversy. "My Word shall not return unto me void, but shall accomplish that whereunto I send it." And who shall say that there may not have been cases here and there where God honoured such unquestioning faith? Nevertheless in the course of a few years it was acknowledged by nearly every one that such a use of the Bible, or indeed of any other book or tract was an injudicious one. But while feeling this so strongly my husband held the opinion that the distribution of the Bible, properly guarded, was of the first importance. With "Notes and Comments" and not "*without*" was what he believed was especially

required. It was to meet this want that he prepared Ma-ko Chwan Lioh Giai, Mark with notes. An old catalogue says of it:

"This book is designed for general distribution. Only such words and usages are commented on as are not readily understood by the Chinese reader. The object is simply to help the reader when he needs help, and let the sacred record speak for itself."

It is my hope that as soon as the translations of the Bible are fixed, and not as now tentative, all my husband's Commentaries may be issued with the revised text. I intend to do it myself if my life is spared until then. And if I am no longer here, there will be provision made to have it done by others. Price, $7.00 per 100.

馬可福音註釋 Ma-ko Fuh-Yin Djü-Shi. Commentary on St. Mark's Gospel.

This is a much fuller and more critical work than "Mark with Notes," and was intended for a different class of readers. Though not a translation of Dr. Alexander's Commentary it contains the gist of that excellent book. That fact is a guarantee of its worth. Since I began the compilation of this catalogue I have read twice with great care Dr. Alexander's Commentary on Mark, and as I compare it with some modern commentaries I can but feel that "the old is better." I have found it most helpful, and I am truly thankful that it has been given to the Chinese. Even if one does not fully

agree with Dr. Alexander's views of inspiration, or of predestination, it is certain they would do the Chinese much less harm than the prevalent loose views; and Dr. Nevius, in his Commentary, has so carefully guarded his definitions that no careful student will be led astray.

In the opinion of Chinese scholars the style of the Commentary is remarkably clear. Dr. Nevius was fortunate in having as his amanuensis, while preparing it, Mr. Lin Shiu-boo, a siu-tsai, whose literary finish the natives greatly admire.

When the question of the various translations is fully settled this work, like the other commentaries, must be changed to suit the new version. Price $5.50 per 100.

使徒行傳註釋 Si-tu hing Djwan Djü Shih. Commentary on "The Acts."

This commentary, like that of Ma-ko Djü-shi, though not a translation, was founded upon Dr. Archibald Alexander's. It is somewhat "critical," and does not, as is the way with so many expositors, skip the difficult passages and linger long on those the meaning of which is already sufficiently evident.

A few years after my husband's death some one, without my permission, and indeed without my knowledge, changed the title page and made a few unimportant alterations in the body of the book. The name Tao Shi-ki was given as the author, and no mention was made even in the preface of Dr.

Nevius. The name Tao Shi-ki is, I believe, the Chinese name of Rev. S. Dodd, of Hangchow. He was a warm personal friend of Dr. Nevius, and the last person to wish to appropriate what did not belong to him. He has been dead for several years. I do not know who was to blame for this strange mistake; but that there was blame somewhere I feel very strongly. The Press is doing what it can at this late day to rectify the error, and Dr. Nevius' name is now given on the title page as the author.

In these days of broader views and higher criticism the stanch orthodoxy of this Commentary may seem to certain persons a defect; but to others it will be a cause of gratitude that there is a well written reliable book such as this ready at hand for the Christian student, who will have sufficient chances elsewhere for gaining "advanced views." Price $0.10.

使徒行傳問 Si-tu hing Djwan Wen. Questions on The Acts.

This set of questions, like his others, grew naturally out of the Bible-classes which Dr. Nevius held for many years. Most of the students in these classes were from his country stations, many of which were a full week's journey from our home.

How little we who have had the Bible in our hands from our earliest years can appreciate the difficulties of those who have never known it; or to whom for want of helps it has been a sealed book

until it may be in middle life or in old age it has been brought to them. How little we understand the innumerable difficulties which, without the help of notes and commentaries, must meet the reader on every page.

It was Dr. Nevius' practice, as I have said elsewhere, in teaching the Bible to insist on the learner so far as practicable, finding for himself its meaning, without having it by the instructor made too easy. That is to say, if his pupil could by means of patient searching, and by looking out the references already at hand, find the answer to a question Dr. Nevius thought it better to allow him to do so; and it was only when this was beyond the reach of a student that the answer was given in the book of questions.

On this subject opinions differ. Without doubt it is sometimes a saving of the teacher's time having the answer given to every question, even if it is weakening to the student who makes use of them. My husband's judgment and experience led him to use the "Questions without answers," except in exceptional instances. In Press.

羅馬綱目附問 Lo-ma Gang-muh, Fu-wen. Analysis of Romans, with Notes and Questions.

This book in its present form grew out of Dr. Nevius' long continued teaching of theological or

enquirers' classes. He taught his students at all times with great thoroughness and insisted on their mastering the subjects given them ; but this Epistle was his special delight. He loved it, and loved to teach it ; and he succeeded wonderfully in leading his students to an understanding and appreciation of it. His enthusiasm was contagious, and I doubt if any of his pupils who were in earnest ever afterwards regarded the Epistle to the Romans as dull or incomprehensible. This Analysis, together with the notes, which are so full as to be very much of the nature of a commentary, will enable any thoughtful Chinese to understand Romans quite as well as the ordinary student of our English Bible does and without doubt better than many. To accomplish this, careful use should be made of the questions in the end of the book. I confess that I had not asked myself many of these questions before I found that I was unable to answer them, and was glad to turn back to the beginning of the volume and refresh my memory, or gain the information in which I found I was so defective. If such could be the case with one who has all her life been studying the Bible is it not evident that such a book as this will be of great value to native students whose helps are so few, and whose instructors are sometimes themselves lamentably uninstructed? Price $0.10.

哥林多前書註釋 Go-lin-do chien-shü Dju-shih. Commentary on First Corinthians.

The latest Catalogue of the Shanghai Presbyterian Press gives Dr. Nevius as the author of this Commentary on First Corinthians; but his name is not given on the title page, and I find no reference to it in any book or journal of his; while my own memory is very indistinct both as to the time and place when he wrote it. The Mission Press and not I must be responsible for its authorship. It has one hundred and twelve leaves, and is in moderately easy Wên-li. Its character and style resemble Dr. Nevius' other Commentaries so closely that I can scarcely doubt its being his. Price $0.12.

天牖二光 Tien Yu Er Gwang. The two Lights: Nature and Revelation.

This is a tract designed for general distribution. It contains an introduction, the object of which is to show the insufficiency of the precepts of the sages and the necessity of a revelation from Heaven. The book itself presents an elementary and succinct view of the teaching of the Scriptures with reference to God, man, spirits, a future state of rewards and punishments, the pardon of sin, and reformation and virtuous living, compared with the doctrines relating to these subjects derived solely from the light of nature.

The literary style of the book is good, and it is interesting as well as instructive. It was first published

between 1860 and 1870 at the Presbyterian Mission Press in Shanghai. There will probably be a new edition very soon at the same place.

I will not say that I value "The Two Lights" more highly than other of my husband's books, but it certainly has a peculiar interest to me owing to its checkered history.

It is perhaps not strange that, forty years more or less after it was made, the little tracts should have disappeared and virtually have gone out of print. However not making sufficient allowance for chances and changes in the Mission Press, where it was printed, I was greatly annoyed that not one single copy of the Two Lights could be found there. Nor could I get it from any private library, either foreign or native, until Miss Mary H. Porter came to my help. Her letter relating to it will be of interest to others than myself. She wrote as follows: "I enclose the little book for which you asked me to look. This copy, the only one I have found, was among the collection in the Pang-chuang book-room. I asked the senior pastor, Mr. Chia, to search for it. He brought it to me at our annual meeting at Ling-cho, and with a beaming face told me the story. He said: 'I went to the book-room and took down a pile of dusty volumes and looked them over. It took rather a long time. The day was hot; many persons were waiting to see me, and the preparations for my journey were not yet made. I thought: "God knows where that book

is! I will ask Him to show me and not let me spend half a day searching!" I stopped and prayed, then began again, and in the very first pile I took down and near the top I found the book!'

The incident has strengthened the good man's faith and I thought you would like to know it. Mr. Chia made the trip with Dr. Nevius when my brother and Dr. Arthur Smith were his travelling companions many years ago. It is a great satisfaction to him to think that he could aid you in getting your collection of his books complete.

Yours with love,

MARY H. PORTER."

Can I doubt that a book restored to me so evidently in answer to prayer has still before it a mission of good? I will add a short preface before I again send it forth. It shall have the very best of paper and large fair type; and I trust it may yet speak to many waiting hearts of Him who has never left Himself without a witness,—nature without and conscience within; and is now offering the fuller revelation of Himself in the Bible and the Church.

A young Chinese teacher says of it: "It is excellent. It says so much in so little space. Many men are unlike Dr. Nevius in this respect. They use so many words to express one little thought. A person ignorant of Christianity will find in this small tract just what is needed to gain his attention and incline him to wish to know more." In Press.

入道初學 Yüh Dao Tsu Hioh. Manual for Christians.

This book, published about the year 1885, grew out of the necessities of the work in Dr. Nevius' more than fifty little country out-stations. Sunday after Sunday the few baptized Christians were accustomed to meet for semi-public worship. Without settled pastors, and in many cases without even a village school-master, how were these services to be made useful, reverent and attractive? Year after year, as he visited the poor scattered sheep of his flock, his soul was stirred within him; and as he jolted in his wheel-barrow over the rough plains, or climbed laboriously the mountain roads, his mind was dwelling on this difficult problem. From time to time he made some little change and improvement in the simple "form of service" which was all they were equal to, and finally he arranged these regulations and suggestions in the form we find them in this little book. With his superintendence and his semi-annual visits he found it answered its purpose admirably. Great was his pleasure, and he hoped that the book would become generally useful to others. It has been so to some extent; and I believe would be found most helpful wherever it could be faithfully tried.

It consists of first a Preface, then a chapter on Prayer, with examples of prayers; the learner being urged to commit these prayers to memory. Next

come selections from the Bible to be learned by heart; and questions and answers on these selections are given. Next are Scripture stories which are to be learned, so that they can be reproduced in a pleasing manner. Then come rules for conduct in the home and in Church and rules for services in Church, or in social and informal prayer meetings.

At the end of the book is a plan by which the leaders or native pastors can keep track of their church-members, of their attendance at the services, of how much and what they have learned during the week, what "works of mercy" they have done, whom they have brought to a knowledge of Christ and how much they have given, either of money or of time to Christ's cause.

There is also printed under the same cover the little tract called Gwo-Deng Men-tu Chwan-Dao Ben-fen. 各等門徒傳道本分. Every man's duty to spread the Gospel. This will be issued as a separate tract almost immediately, as although it is a favourite with the Chinese, it has been allowed to go out of print at the Mission Press in Shanghai.

At the end of the Manual for Christians there is a set of questions on the whole book which will be found very helpful in teaching it.

I must not omit to say that parts of this Manual having been found on trial capitally suited for the religious lessons in schools, I am taking out some parts of the larger book together with the questions

at the end, and shall have them bound as a small volume with the name Dzeh Lu Yü Dao Tsu Hioh 摘錄入道初學. It will be specially adapted to classes of women or enquirers. Price $0.06.

兩教辨正 Liang Giao Bien Djing. The Romish and Protestant Churches compared.

It was with much regret that Dr. Nevius undertook the preparation of this book. It was forced upon him by the necessity of meeting the encroachment of the Romanists in his large country parish. In the Liang Giao Bien Djing—Comparison of the Protestant and Romish Churches—while admitting the good which there is in the Romish church, he clearly shows the falsehood of some of its pretensions and the corruptions of some of its practices. He also gives needed rules and suggestions required when the two branches of the "Church militant" come into collision.

I remember that soon after the book was published Dr. Nevius received a letter from Bishop Moule of Mid-China highly commending it, and especially praising the style of its *Wên-li*. The book is still needed in certain parts of China, and doubtless will be for years to come. Price $0.07.

眞道解 Djin Dao Giai. True Doctrine explained.

This tract, written originally in the year 1876, has been re-written and revised more than once. Indeed it seems to me that Dr. Nevius spent more time upon it, proportionately, than upon any other.

Among the many books of the North China Tract Society destroyed by the Boxers in 1900 this was one. Fortunately a copy was left in my possession in exactly the form in which he wished the next edition to be published. He was impelled to do this by the fact that the last edition had been inexcusably tampered with. Apparently permission had been given to some Chinese teacher to "change and improve" *ad libitum*. This he had done with scant courtesy to the author, who believed that few if any changes were improvements, and that most of them were positively injurious to the book.

The tract is in *Wên-li*. It has fifty-two pages and a Preface. The following are the subjects treated of: Chapter 1st, Man's duty towards God; Ch. 2nd, The Bible; Ch. 3rd, The leading doctrines of the Bible; Ch. 4th, Nature of God; Ch. 6th, There is and can be but one True God; Ch. 6th, The relation of man to God; Ch. 7th, Man having sinned has fallen; Ch. 8th, Jesus a Saviour; Ch. 9th, Nature of the Redemption; Ch. 10th, The religion of Christ universal; Ch. 11th, Differences and points of similarity between the Christian religion and the religions of China; Ch. 12th, Duties enjoined by the Christian religion; Ch. 13th, Relation of Christianity to the State; Ch. 14th, Death and Eternity.

I hope to issue almost immediately a new edition of 眞道解 Djin Dao Giai, The True Doctrine explained, with large clear type and good white paper, and perhaps a short Preface of my own. Price $3 85 per 100.

各等門徒傳道本分 Gwo-Deng Men-tu Chwan Dao Ben-fen. Every Man's Duty to spread the Gospel.

In the review of the Yüh-Dao-Tsu-Hioh. A Manual for Christians, reference is made to the little tract with the above title. Fortunate it is that it was incorporated with that book; as otherwise it would have been difficult for me to recover it. It was entirely out of print at the Press.

I confess that at my first hasty reading of it I felt that its title might almost have been, "It is not every man's duty to preach the Gospel;" so many are the warnings conveyed and the difficulties to be guarded against. Still it is easy to "read between the lines;" and no one who has attempted the work of starting country-stations, especially in the earlier days, will fail to see the need of such a book as this. It is straightforward and trenchant in dealing with a perplexing subject, but is never unkind, nor too severe. It is now in the Press, and will soon be issued as a tract.

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Preface.

It has been with mingled feelings of gratitude and regret that I have prepared this list of my books to add to my husband's. I regret that mine have not been many more and far better; but I am thankful that, such as they are, God has used them.

During many years of my life I had the care of a boarding-school for girls. I also taught classes of women and visited from house to house. All this, together with the many inevitable calls upon the time of a missionary's wife, left little leisure for literary work.

It was not until I had been in China more than twenty-five years that yielding to my husband's wish I gave up my boarding-school and devoted much of my time to book-making. Dr. Nevius believed that I should accomplish more permanent good by writing than I could in any other way. "You can reach ten persons with your pen," he used to say, "where you can one with your voice." My continued ill health made it impossible for me to accompany my husband on his long itinerating tours; but it did not prevent me from using my pen in the study.

耶穌教問答 Ye-su Giao Wen-Dah. Mandarin Catechism.

This Catechism of "Christian Doctrine," or as it is usually called "The Mandarin Catechism," was made by me during our first and second years of living in North China—in the winter of 1861 and 1862—so long ago that it seems to me as if it must have been in a "previous state of existence." In Dr. Nevius' "Life" I find the following: "In our instruction of pupils and inquirers we felt the want of a catechism in Mandarin, and I was glad to put my knowledge of the character to account in preparing one. It was not a translation, as I knew of none which was exactly what was needed; some being too simple, and others like the "Shorter Catechism" unsuited to persons who had not been previously instructed. Mine began with such questions as were comprehensible to the most ignorant, but soon passed on to subjects from the Bible embracing a compendium of both Old and New Testament history, the fundamental doctrines of the Christian system and explanations of Church ordinances and religious duties. This catechism has ever since then been extensively used in Mandarin-speaking districts, and perhaps has had as large a circulation as any other book issued by the Presbyterian Mission Press at Shanghai. In the more than forty years since then some slight additions and changes have been made to suit the wishes of persons using it; and I have found that it is certainly "impossible to

please every one." For instance in the first edition not wishing to burden the memory of learners,—in giving the Ten Commandments I merely asked, "What is the main idea of this Commandment? the 1st, 4th, 10th as the case might be. And this seemed to work well. But there would come a foreign teacher who did not approve of thus "tampering with the word of God;" he must have the whole commandment or none. I submitted, and in the next edition the whole long text was given in full. Without a miracle a stupid illiterate woman or man could not learn this, and after a few years' trial I was requested to go back to the original, which I willingly did. However, another set of missionaries, not realizing that the experiment had already been made, would repeat the request for "the whole commandment," and the society which for the time being was printing it, would accede to the request,—only to repeat the same experience. At present only the chief thought of the question is asked, and thus the answer is both shorter and easier to commit to memory. No other change has been made for many years. The circulation of the book continues large. It is so generally known that it requires no further notice here. It has been much used as a kind of "First Reader" in schools, where it is also committed to memory in just the same way as are the Chinese Classics, both question and answer being *beied* by the pupils at lightning speed and at the top of their voices.

It has given me great satisfaction to know that the Romanization Committee of the Educational Association has selected this Catechism for transliteration; it being the first book published in the new standard Romanization, after the Primer and the Gospels. Price $4.00 per 100.

孩童故事 Hai-tung Gu Si. Story of Seppili, a Swiss Boy.

This is an apparently true story of a Swiss boy whom poverty obliged to leave home when very young. He was a brave little Christian, and by his kindness and patience finally won the hearts of his employer and fellow-servants who hitherto had ill-treated him. The story of his hardships and of his last illness and death is told in clear simple Mandarin. It is interesting and wholesome, and is well suited for Sunday reading and Sunday school libraries. It is a small book with good clear print. It has been translated into several other dialects of China. Price $2.95 per 100.

梅莫氏行略 Mei Meh-si Hing-lioh. Life of Rose MacMaster Mills.

When this book was written in the year 1875 there was not, so far as I know, a single memoir in the Chinese language of any either foreign or native Christian. It was my hope when this beautiful life on earth was finished that I might help to keep it in memory; in particular in that part of China where

her last days were spent. How well I succeeded it is for the reader to say.

Mrs. Rose MacMaster Mills, the wife of the Rev. C. R. Mills, D.D., was a very interesting character; and in some respects an unusual one; but with not many points for her biographer.

The book is a small one, suited for Church libraries where they exist, and for serious reading for the native Christians at all times. Price $2.00 per 100.

恒心守道 Hung-Shin Shiu Dao. Perseverance in the Divine Life.

When in Rome during the winter of 1879 and 1880, where I had gone for the benefit of my health—I was one day walking through the little street behind my lodging close to the "Spanish stairs." Noticing a small book-store I went in, and while examining the books scattered on the counter I glanced through one, with the title "Perseverance." It struck me at once as no ordinary production, and I said to myself, "Oh if I could only put that into Chinese how useful it might be!" I soon found that like so many Romish books,—and like that Church itself—together with much which is admirable, and indeed beyond all praise, there was much which with the utmost stretch of charity I would not be willing to reproduce in a Chinese translation. Finally my work became one of expurgation on the one hand, and of numerous additions on the other. As the work now stands it is in

three parts. The first Volume treats of the Motives to Perseverance in the Divine Life. It is in eleven short chapters on Creation, Redemption, etc., etc.

The second Volume is Helps to Perseverance, i.e., Prayer, Study of the Bible, etc., etc.

The third Volume treats of the Effects of Perseverance: Pure, Holy Lives; in the young, the middle aged and the old: A Happy Death; and the Blessedness of Eternity.

The book is about half a translation, and the other half is made with special reference to the Chinese, with allusions to native customs, temptations and necessities. Being in the form of questions and answers it is suited for classes or schools and for enquirers, old or young.

A well known and greatly respected missionary sent me a message to the effect that he had found it the best book he knew for teaching his classes of enquirers, and he made much use of it for that purpose. Price $10.50 per 100.

The Life of the Rev. John Livingston Nevius, D.D.

Dr. Nevius died on the nineteenth of October, 1893. His Memoir was written during the year and a half following. I was in bad health the whole of that time, and it often seemed that I could not live to complete it. My materials were gathered together and arranged in Chefoo, but the greater part was written in Oakland, near San Francisco, or in Casadero, Sonoma County, Cal., U. S. A., among the

towering red-woods of that beautiful country, where my cousin, Miss Lisle Bainbridge, and I spent several months. There, in perfect quiet, alone with God and the sweet memories of him who had left me, I prepared the record of his life.

In doing this I depended upon my personal recollections together with numerous letters and journals such as in our youth most persons were in the habit of keeping and various reports and accounts of tours and out-station work sent in later years to his society at home. My chief difficulty was in making a selection from such a mass of manuscript. The book has a good many pictures and a likeness of Dr. Nevius with one of his aged mother, and also several maps.

After my return to China the Memoir in Chinese was made. This is not a translation of the English one. I dictated it word by word to a native amanuensis. Certain parts which were not quite suited to the Chinese were omitted. But some additions were made, so that the books are not dissimilar in size, and their contents are virtually the same.

The English Memoir has had a steady and healthy circulation, which does not decrease as the years pass on. The Chinese enjoy and prize this edition; though the taste for that kind of literature has to be created in them, as, until of late, they have had almost no memoirs of the kinds we are so familiar with. I am thankful to God, who has given me the privilege of keeping my husband's life and

work in the memory of those who knew him, and of telling others of him, and that through this Memoir he, being dead, may yet speak to those to whom he devoted his life.

The books, both English and Chinese, are for sale at the Presbyterian Mission Press, Shanghai.

I must be allowed a few words in explanation of the title of the book—Chwan Dao Muh-Fan, "The Model Preacher," or "The Evangelist Pattern" as it might be translated. Muh-Fan. Exemplar—Pattern —are words which my husband would not have permitted me to use as the name for his life. His genuine humility would never have allowed it; and, though I honestly believe he deserved it, I alone should not have dared to close it. When the book was nearing completion I asked our friend, the Rev. W. A. P. Martin, D.D., LL.D., to give it a name; he having more than once done me a similar kindness. Without hesitation he sent me "Chwan Dao Muh-Fan." Could I refuse it? Price cloth $40.00 per 100. Paper $35.00 per 100.

借債論 Djie Dzai Len. Treatise on Borrowing.

It has been said "One-half the world does not know how the other half lives." But no one who has been long in China can be unaware of the fact that the larger half of its population lives on borrowing in one form or another. It is a national vice as much as is gambling or opium smoking, and is to blame for much of the poverty and distress on every

hand. I had felt for a long while that the Church was too lenient towards this evil, and that somebody ought to say in print what the Bible teaches on this subject, and also give the economic reasons for reform and change in the so nearly universal custom. This I have endeavoured to do in the Djie Dzai Len. Dr. Corbett, who wrote its Preface, so thoroughly approves and endorses it that he told me he should insist on all of his students learning it so as to be ready for an examination in it. A warm personal friend of mine, one of the literati in the city of I-Chowfu, at first most strongly disapproved of my views; giving me in writing his objections. Some of these were by no means trifling, but they proved most helpful to me, as they embodied about every objection which a clear-headed unusually clever Chinaman could make to my little tract. I am glad to say that later on, after it was in print, he had the generosity to write me that on again carefully reading it, he could but *fuh* 服,* and that he considered it an excellent book, and one calculated to do great good. Others, both natives and foreigners, have expressed their approval of this brochure against borrowing and *paying not again.* Price $4.00 per 100.

女四書 Nu Szi Shu. The Woman's Four Books.

This native classic has for hundreds of years been a favourite with the Chinese. As it was thoroughly approved by native Christian teachers I allowed them

*服, 欽服, "Complete submission: hearty accord." Williams' Dic.

to introduce it in my girls' boarding-school, where it was taught a long while before I even examined it. Great was my surprise when I found that together with most beautiful teaching for the daily life of women there was a great deal which would have been suitable for Salt Lake City, but nowhere else! The example of the wife of Wen Wang, whose freedom from jealousy made him the happy father of a hundred sons is again and again held up for imitation. Suicide is more than condoned; it is virtually taught to be just the right thing to do in certain cases; while ancestral worship is taken for granted to be the great duty of man; the one under no circumstances to be omitted.

With these exceptions the book just as it came from the hands of its several authors hundreds of years ago was interesting and instructive and well suited for use in Christian schools of the present time. My work consisted in going over it from beginning to end, pondering each word and sentence, never disturbing it or altering its form unless harm would be done by leaving it as I found it. Possibly a shrewd native averse to change would consider it "Hamlet with Hamlet left out." But most persons not already familiar with the old book would not miss the polygamy, suicide and worship there taught; while on every page they would find just what commends itself to their hearts and consciences; and their race prejudices are never antagonized as is so apt to be the case in books made by foreigners. As it now

stands it can safely be recommended for schools or private reading for every woman and girl in China.

The limits of this notice will not allow even a summary of the lives of the four noted authors. All that I could learn about them will be found in the prefaces of the different volumes collected together in the Nü Szï Shü. Price $10.00 per 100.

勸放脚論 Kuen Fang Giob Len. Treatise against Foot-binding.

It is more than fifty years since I began to "preach" against the custom of foot-binding; and more than thirty years since I made my first convert. But it was only in 1903 that I put my thoughts on the subject into "book form" in the little tract called "An Exhortation to Unbind the Feet." It is similar to many others made during the last few years, and has been well received. The first edition is nearly exhausted and another will probably soon be issued. It is a small book well printed in large type on good white paper. It has only twenty pages.

入門課 Yu Men Kwo. Entering the Door, i.e., First Lessons.

This, by far the easiest made of all my books, has in a short time achieved an unexpected popularity, because it has happened to supply a want. It is in the form of questions and answers. My object was to induce the smallest youngster who may enter a

school to use his hitherto unused brain for the purpose of thinking. To the first sixteen questions no answer is given, as none is needed. But after enquiring, "Do you live in the city or in the country?" I found that the next one, "What is meant by country?" was quite beyond the average small boy, and so an answer was given. And from there on most of the questions have a reply. Most of them because the profound ignorance of the children requires it; and in other cases it is well to give them a good formula of words. The 2nd chapter is the simplest possible physiology; the 3rd is about clothes—their texture, wool, cotton, etc.; 4th, various duties of children at home, at school, in their neighbourhood, with rules for the playground, etc.; the 5th is geographical; the 6th chapter about China—its government, the names of its provinces, etc.; the 7th chapter is about Astronomy of the very simplest kind.

Since this little book has succeeded so well perhaps I may make another similar but not quite so elementary Wen-dah. Price $0.10 per copy.

小先知釋義 Shao Shien Dji Shih-ji. Studies in the Minor Prophets.

In these studies I made use of all the Commentaries and other helps within my reach, in particular of Smith's Bible Dictionary, Frazer's Lectures, White's Inductive Studies, Titcomb's Revelation in Progress, and Cambridge Bible series on the Minor Prophets.

I thought it best to omit such part of the text as is essentially Jewish in its application and is virtually unintelligible to the Chinese. As it now stands it is not more difficult to understand than many other parts of the Sacred Scriptures. To the Chinese who have read it, together with the explanatory notes, it seems a mine of hitherto undiscovered wealth. For many of even the older Christians do not know so much as know the names of the Minor Prophets. The Commentary is much condensed. Each book has a Preface, and to each is affixed a set of questions making it suitable for classes of Bible students or schools. Price $0.25 per copy.

東山東羅馬字初學 Dung San-dung Lo-ma dzi Tsu-bioh. East Shantung Mandarin Primer.

It was found upon trial that the so-called "Standard System of Mandarin Romanization" would not answer for the eastern part of the Shantung Province; while, as the years pass by, the importance of having a system of Romanization of some sort becomes more and more apparent. In the Primer I have prepared for this locality I have adhered to the "Standard" as far as I could without positive harm to that which I have adopted. Perhaps a few more departures would have been an advantage. I consider myself fortunate in having had Mr. F. W. Baller to advise and assist me; and he has been most kind and patient in giving me his help. It would

have been much easier to make a book of first lessons *de novo*, but I used the form and in part the order of lessons issued by the "Standard" Committee, in the hope that persons having learned mine could, without too great difficulty, read that—should their literature—as is likely, be more extensive than we can have in this circumscribed region of Mandarin.

It was with great reluctance that I gave up the older spelling with the aspirated T. P. K., etc., and used only the D. B. G. for the unaspirated letters. Other changes were also displeasing after scores of years had made the older uses familiar. But the hope of being at one with the newer way of spelling which seems likely eventually to prevail, reconciles me to the innovations.

If on trial my new system succeeds in East Shantung I hope immediately to use it in versions of the Gospels and some other parts of the Bible, a number of Hymns, the Mandarin Catechism and whatever else I may have health and time left for.

淺白禱告文 Chien-beh Dao-Gao Wen. Simple Prayer in Easy Mandarin.

This Prayer was made not long after our removal to the North for a large class of women who came to me as enquirers. I taught them that it was their duty to pray; but I soon found that without help as to words and form their prayers were not much more than "vain repetitions." I little dreamed when

making it of the strange use to which it was occasionally to be put. To this day it is sometimes asked for as a means of exorcising evil spirits! Heathens come to the Christians begging for the Prayer, saying such or such a person is "possessed;" but the demon will surely leave if only the Chien-beh Dao-Gao-wen is pasted up on the wall over the kang where the afflicted one sleeps! I cannot vouch for any of the cures; but an intelligent Christian woman says she knows of more than one case where an apparent cure, and a permanent one, has been thus effected.

Many years ago a missionary in Hangchow wrote me that he had found this Prayer pasted up on a bridge in a remote city of the Chekiang province; it having been put there by a heathen, presumably for the purpose of acquiring merit; though in what the "merit" would consist it is hard to see.

I trust it is not presumption to hope that this Prayer may have stirred a chord in some darkened heart, or responded to the longings which poor mortals must feel for a Father's care and love, and that it is *that* which has led so many, even those who have never in any other way known of Christ, to use these words of confession and supplication.

The Chien-Beh Dao-Gao Wen has unfortunately—in the Catalogue of the Shanghai Press—been accredited to another person as the author. There is in the Press another Prayer similar in shape to the

Chien-Beh Dao-Gao Wen, but longer and very different in character. I have not heard of its having the same remedial value as mine, and I doubt if its learned author would be ambitious that it should have! But he certainly could not be more surprised than I have been at the extraordinary use made of mine. Price $0.18 per 100.

聲號刪去矣、倘能合用、亦何煩變更、豈故爲抵敵哉、此書按次分列、一面一課、每行外國字必對用中國字註明音聲、起首一序、係大英國包先生用英文所撰、意與漢文同、作此書之意、爲男女老幼素不識字之人、使能讀書之妙法、有人指示數日、卽可學成、聰明者更速、若無人指示、但留心細參相對之中國字、亦能得其訣竅、以後欲將聖經讚神聖詩耶穌教問答等書、用東山東羅馬字刷印、願有志者早值一本、學成待用、而目不識丁之誚可免矣、

若此蠢愚、千人中亦必無十人、所以欲通國皆識字之人、事本非難、惟視教之之法何如耳、美國字母二十六、配合成字、變動無窮、字母雖少、成字却能抵中國數萬之多、五十年前、余尚在寧波廣東等處、有西國才學之士、試用二十六字母、拚爲中國字音、甚爲合宜、由此南省多用此字、印書通行、今北方尚未大行、近三年內、有人被派用羅馬字、整頓官話、使東西南北、凡通官話之處、訂爲通行之格式、第中國語言、多不能同、故書中有多字、與此地口音迥異者、即如日字、此地音同以他處似有兒以相合之音、又如橋字、他處音爲朝記得爲即得等等格式、書內亦號明四聲、豈知地異而聲亦異、如人門驢來等字、雖此連相近之處、且有上平下平之差、爲此本書不得不將

掉、余於暇時、即翻閱西國各註解、仔細參詳、待至頗爲貫通、始作此釋義、原書有難明之處、並與今時無甚相關者、即刪越不錄、然余愈學愈思、愈思愈明、方覺言雖幽奧、而尋其意味、却較他書毫不見少、今爲教者學者易有所得、即在各書之前歷歷詳叙、後列條問、以申意義、用粉紙鉛字活板刷印、字大清析、寄上洋廣學會或美華書館發售、每部價洋二角五分、

東山東羅馬字初學

中國文字、統有七萬之多、常用者不過四萬、統有之字俱識者、通國恐無一人、常用之字俱識者、百人中難得十人、教之識字而不能者、

身體、第三章論衣服、第四章論幼童之本分、第五章論地球、第六章論方輿、第七章論天文全書、用意措詞、皆於幼童知所易知、行所當行、頗爲合宜、於今多有學房、欲用此書、以後擬再作一書、令幼童可以循途前進、每本價洋一角、

小先知釋義

中國教友無論何人、多以讀新約爲要、舊約中之史記、詩篇、讀者尙多、先知書卽不多讀、卽讀亦不過以賽亞、耶利米等先知之書、至於小先知之十二册、教友中竟有不知其名者、爲此（余）數年前、卽欲將小先知書註解、付於教友、但小先知書不易明澈、欲作註解、斷難輕

改、復其美觀、又論　皇太后爲此已降慈諭、人更當聽從、以明遵王、末則論及人人速爲猛省、力返積習、萬勿因循、彼此觀望、此書已廣送與人、傳揚各處、頗見實效、擬再續刻、更加意申明、並增圖畫在內、

入門課

教幼童之難、不難於教之讀書、而難於使知書中之意、蓋不知其意、雖日日呫嗶、不過如鸚鵡效人言耳、益於何有、余作此書、名曰入門課、是爲專課幼子、使其日入智慧之門而不覺、故起首之問題、但有知覺者不難明曉、漸次意雖加深、仍用善誘之法、使之能自運其聰明、是書按問答體、分七章、第一章論名姓歲數家鄉等事、第二章論

王節婦撰、至今尙不足三百年、原書詞意俱佳、訓誨寶貴、然文理深厚、恐婦女少能領畧、更有與眞道不合之理、如多娶妻妾者爲盛事、盡節捐生者爲美談、以及拜偶祀先、爲報本返始之至義、余概爲刪去、餘者仍其意而淺其詞、庶於聖道悉合、於婦女皆宜矣、原書字跡多訛、且糢糊不清、今用活板粉紙、甚覺醒目、每本價洋壹角、

勸放脚論

五十年前、余初來中國、見纏足之事、不勝怪歎、於是逢人必勸其釋放、但託諸空言、未嘗著有成書也、至一千九百零三年、始作一小書、名勸放脚論、初此惡習相沿之由、及傷風敗俗之害、繼論當如何痛

之名儒黃階張老先生、係倪先生之故友、即助　余作傳道模範者、知　余將作此書、即大爲憂心、恐於名聲有損、多方勸阻、　余於先生素相敬愛、第此爲大緊要不可無之書、依吾之良心、必須作成、故未敢從其所言、及成、即郵寄呈閱、回信云、細閱此書、殊爲中國對症之良劑、欽服欽服、今知吾初意實見之不明也、每本價洋四分、

女四書

是書係四位才德兼優之中國婦女、爲教婦女而作、分四卷、第一卷、東漢命婦曹太姑撰、及今約二千年、第二卷、明文皇后撰、約五百餘年、第三卷、李唐才女宋若華宋若昭姊妹撰、約千餘年、第四卷、本朝

每本三角五分、

借債論

西國諺云、世人之中、這半不知那半、倚何法養生、言雖如此、豈有中國人不知中國之事、所謂不知倚何法養生之一半、無非借東補西、敷衍度日而已、如中國之游民匪類、徧滿街衢、以致國家貧弱、風俗涼薄、爲害不淺、余在公會多年、知教友亦相沿此弊、公會宜急據聖經凡於此事有關之訓、措集成書、以示切戒、不可再爲寬容、致滋蔓延、余作借債論之書、卽此意也、書成、郭顯德老牧師撰序、謂此書所關至要、教師院及凡學道者、均宜仔細習學、當未成此書以前、沂郡

眞所謂別有天地非人間也、余斯時、但覺心與神會、身與神偕、故畧不知勞倦、安然而成此事功也、但此書之作、亦有難焉者、摭拾故紙、頭緒紛繁、必須按部剪裁、方可利用、而況由繁歸簡、聯絡成章、悉免補贅之迹、尤其不易、待年餘 余偕貝姑娘復返中國、又作漢文書、幸有先牧師之契友、沂郡張黃階先生、自請願來烟台助成此書、此人今年餘前去世、論其才逾尋常、得其潤色之功不淺、書內有先牧師之老母、及 余二人之像、且有西國之城邑屋宇舟車各名畫、並地圖英文書、已十有餘年、尚有多人爭閱、每年印發不少、漢文書因中國不多見此格式、故不曾嘗其旨趣、然已閱過者、無不賞心悅目、謂於此中得訓誨不少、書存上海印書館布、皮者每本價洋四角、紙皮者

傳道模範

傳道模範有英文漢文兩種、漢文亦分官話文理兩類、一千八百九十三年倪牧師逝世年餘後所作、先牧師逝世、似無疾病遽赴主召、似此情況、人何以堪、余因憂致疾、今已十餘年仍屬未愈、此書正作於愁病之中、詞意難臻工穩也、固宜書料在芝眾時、余已備成、因倒翻故篋、得先牧師一生之記錄、並所賜之封函、以及親朋信中所論及之語、多選而用之、作書之地、在美國加利福尼省京城散法西古哥、或居於城外之高山、此處古木甚多、內有高三百餘尺徑圍數十尺者、奇花異草、青葱馥馥、遙望之如鋪碎錦、即可愛之物產、亦無不繁茂、更值天氣清和、日光朗耀、無暴風、無急雨、冷暖合宜、幽雅清靜、

一日出遊街市、入書肆、見架上有一書、係法文、即執而檢閱、見其意思層出、滋味非常、令人不忍釋手、於是買來、至中國即譯成漢文、此恒心守道書之由來也、是書原爲天主教之書、譯時、據愚見以爲與聖經不合者、去之、意有不足者、補之、全書半依原本、半出己意、而體裁如故、仍三卷爲一部、第一卷論爲何當恒心、二卷論恒心之助、三卷論恒心之終、書內或句下、或旁註、多証明聖經、纍如串珠、讀是書者、不惟宜深思其意、亦宜熟悉其詞、中國北方一大有美名之牧師、來函云、予所用教人學道之書、未有逾於恒心守道者、可知此書多處廣行矣、每百本十元五角、

梅莫氏行略

此書著於一千八百七十五年、夫人姓莫氏、生於大英國之愛而蘭、三歲遷居大美國、長爲學房之女教習、二十歲適教士梅理士爲妻、即同來中國傳道、余與夫人素悉生平、迨蒙　主所召、余不忍夫人之懿行磨滅無傳、使後人無所取法、故將夫人如何教養兒女、如何爲主出力、末則如何安然辭世、一切事實皆筆之於書、雖說之不詳、亦可得其梗概、後之覽者、勿忽此作者之意可也、每本價洋二分、

恒心守道

西歷一千八百八十年、余因病在以大利國京城、調養六越月之久、

孩童故事

此孩童名塞比利、生於瑞士國、自幼已信救主耶穌、家素貧、又遇歲歉、因此無法度日、必須減少人口、父即促之離家遠遊、爲人作工、藉以餬口、嗚乎、十餘歲之童子、無行資、無伴侶、離父母姊弟、逃難異鄉、舉目無親、途中之艱險、實令人不堪設想、或枵腹行路、終日不得一餐、或夜無宿處、或遇匪徒欺凌、曉行夜住、如此者經歷多日、至一大城名比耳尼、內有富家、僱爲小傭、主人與諸同伴、均非善類、在他人實難相處、然此孩童有仁義容忍之性情、終爲其所化、至於此孩童如何忠心、如何容忍、以及如何安然去世、皆載於此書、閱之自知、孩童如是、人人當何如耶、每本價洋三分、

尙淺明、尤其由淺入深、步步引人、故起首命意措詞、雖婦孺村氓、亦無煩索解、漸次將新舊約中之要道、及公會當守之禮、聖徒當盡之分、一一申明、無不包舉、此四十年內、書中互有更易之處、如十條誡命、作者初不過只問其大意、然而議者曰、此神旨也、若是剖截、似乎不可、余於是、卽錄全璧、不敢違其所言、厥後又有請者曰、似此煩冗、初學者無乃難甚、不知仍歸簡略、可乎不可、余於是復事節取、應其所請、諺云一人難稱百人心、於此可驗、今日之存本、猶是前日之原文也、此書行於中國各處、不惟慕道者必讀、卽學房亦爲不可少之書、如中國之必讀四書五經云、每本價洋四分、

此係倪戈氏之像

Helen S. Coan Nevius

經心、失於維持、無意中並書板皆失、幸有雜於入道初學之書內者、另出特本、印發於各等傳道之人用、大有輔助、此書之大意、是凡爲主徒者、人人當宣傳救世之道、特不可視爲養身之法、或妄作非理之想、使　主道受累、覽之者、宜細思其意、得其勸化、受其警戒、爲盡分之門徒也、

耶穌教問答

耶穌教問答又名官話問答、著於一千八百六十一六十二年之間、即四十年前　余初來山東寓於登郡時也、在西國無成本可譯、雖有類此者、或太淺、或太深、於中國皆不適用、　余作此書意取簡括、而詞

經拳匪之亂、書館焚毀、所有之書盡爲灰燼矣、本書章目、一論人之本務、二論聖書乃由天之寶訓、三論聖書大旨、四論神之爲神若何、五論神惟一、六論神與世之相關、七論世人犯罪、致失神與人之和、八論耶穌爲神所立之救主、九論耶穌若何爲救主、十論耶穌教之傳若何、十一論耶穌與諸聖賢之教同異若何、十二耶穌教精進之功、十三論耶穌教與國家之相關、十四論人之死後、現存上海美華書館、價值每百本洋三元八角五分、

各等門徒傳道本分

此書約三十年前爲倪維思著、散發各處、爲傳道用、後印書局因不

中每段分三層、第一層之合辨曰者、乃兩教合辨之原文、係秀公所作、第二層之論者曰者、乃天主教所論之原文、第三層之辨者曰者、乃倪牧師所辨之文也、內中所論兩教之由、並聖禮與各規條、亦告明教友、倘有天主教人來相攻辯、自知當如何應對、今天主耶穌兩教雖較前和睦、然仍須有此書以爲之助、存上洋美華書館、價洋七分、

眞道解

眞道解係倪先生作於一千八百七十六年、用文理、共二十六篇、書板原存上海印書館、以後復加更訂、即交北京印書館印發、庚子歲、

兩教辨正

兩教辨正、牧師倪先生著於一千八百九十九年、計四十篇、雖用文理、然甚淺明、爲欲教友皆可一目了然、倪先生來山東傳道、除登州以外、亦常在青州萊州沂州一帶來往、此處亦有天主教、兩教之人惜乎不能相合、天主教作書議吾耶穌教不遵聖規、英教士秀耀春遂著一書名兩教合辨、詳言兩教同異如何、天主教不悅、又著書批駁、倪牧師因此亦著一書名兩教辨正、取名之意、謂辨明其理、而得其正也、倪先生豈好辯哉、不得已也、乃恐教友或見理未眞、或信心未固、不免見異思遷、搖搖欲動、故不得不即兩家之言、而折衷一是、且論斷悉秉大公、初非有心攻天主教之短、而顯耶穌教之長也、書

覘後效、及考驗後、果見有益、即筆之於書、分與各教友、此書首列一序、次列目錄、又有大小十四禱告文、並聖書摘要問答、均令教友學熟以能背誦爲程、後有聖書中之故事、及比喻、使學道者演說、不必泥於字句、亦有規條、並公禱告、私禱告、連絡隣里會聚禮拜、各格式、又有習道記錄單、使領袖同禮拜之人、彼此查驗一禮拜內學過何道、行過何善、引何人認耶穌爲主、且捐錢多少、一一查清、以資激勵、亦有倪先生早已作成之書名、各等門徒傳道本分、訂於其內、以後余仍將此書摘出別成一本、末則爲考問學者所學如何、名曰入道初學問、無論在何處傳道、若教友不得常常訓導、按此書而行、定能獲益、每本價洋六分、

論卽神、人、靈魂、身後之賞罰、善惡之結局、赦罪之法、與挽回之法、並人應爲之德、如此至道要理、皆由聖書中所得、若與人所知者相較、直有天淵之判矣、此書用文理列序言、計四十篇、存上海美華書館每本價洋五分、

入道初學

入道初學、倪先生一千八百八十五年所著、爲傳道之地計五十餘處之多、每年不過週歷兩次、在此則遺彼、在彼則遺此、一人殊難兼顧、安息日教友雖多、並無領作禮拜之人、勢必道理難以前進、先生有憂焉、途次卽將教友當學之道、當守之規、先有成章、到時口授以

哥林多前書註釋

查印書局之發書單內、見哥林多前註釋一書、載倪維思之名、是此書爲倪先生所著矣、然書面却無其名、要知果係倪先生所著與否、難以確定、但細看此書的是倪先生之文法、意味、詞調、以及書中奧秘難明之處、慷慨闡明、以此可無疑爲倪先生所著者、總之設有錯悞、亦屬印書局之失、余不任咎也、每本價洋壹角二分、

天牖二光

天牖二光、倪牧師所作、爲傳道公用發於四方之書、大意謂中國聖賢之言、不足立教救靈、必須有自天降臨之眞道相輔、方臻萃美、所

五分、

羅馬書綱目附問

是書係倪牧師於千八百八十九年爲課徒所作而成也、當牧師以羅馬書課徒時、凡書中之大綱細目、必先一一分清而書於片紙、迨至日積月累課終、而書卽成矣、此書雖非詳切註釋、而較註釋爲尤勝、蓋註釋言語繁多、閱之者、了於目、不易存於心、若此書、則提綱列目、其中之關鍵要竅、無不揭明、倘沈心會悟、不難期其實得所願、讀羅馬書者、按此綱目書之層折追求、則羅馬書意旨雖深、當亦無難明者矣、板存上海美華書館價洋一角、

維思著四字矣、每本價洋一角、

使徒行傳問

倪先生定例、每年兩次開道理會、招集素未明道者、來烟台習學、屬青沂二郡之鄉人居多、自十人至五十人之數、課例、倪先生必先講解、於書中難明者、斯詳爲指證、於易爲尋查者、不與之言、使學者自爲探索、以用其思、待回課時、細細扣問、視果能得其詳否、若未盡知其意、再反復告之、如此教法、可使人經心著意、不易遺忘、且彼此俱得其旨趣、至課終而問本成矣、書中有問無答、此作者特有用意之處、蓋教者可仿此詢問之法、而學者亦難置索討之功也、每本價洋

譯、然多本於仆倫次頓院長亞利山大阿提生之著本、文意俱深、與馬可畧解不同、蓋彼多爲教外者而作、而此則爲學教士與已明聖道者而作也、每本價洋五分五厘、

使徒行傳註釋

此書雖非倪先生從亞利山大原本句句譯出、然亦如馬可註釋、仿亞利山大著作之大體而成、倪先生逝世後、不知何人私將起首之篇章稍爲改變、並將倪維思著、易爲陶錫祈著字樣、而徑自出印、殊屬令人不悅、第知陶錫祈者、本爲餘杭之牧師、亦係倪先生之故友、斷不肯作此盜名之事、今將此書另行刷印、又復舊式、書面仍用倪

扣之則鳴、惟不專心求道者、或不樂用此書也、每本價洋五分、

馬可傳略解

作此書之意、爲以後必作註釋、以備學教士與傳道人之用、在此書不過略爲講解、發於教內教外四方之衆人看、但能看明之處、卽無煩贅語、此書用文理著於一千八百七十年間、上海印書館印發、每本價洋七分、

馬可福音註釋

馬可福音註釋、倪牧師著於一千八百七十二年、出自己手、非由繙

又十數年後、復同狄考文牧師更訂加增、重行刷印、即今所用之詩、衆所共知、無待繁贅矣、每本價洋壹角七分、

馬太問

此書即倪先生在世時、爲學馬太書之人所用、而問其中之義理也、蓋先生教人之法、約定時日、使學者畢集一堂、先讀過馬太書一篇、而後將其中之意義、層層搜剔、細爲剖解、且令聽之者易於心得、默會領悟、次日即按次考問、將所聽受者、一一道出其旨趣、如是者待全書講畢、所集之條問若干、彙成一書、故名之曰馬太問、雖此書有問而無答、然並非無用、人苟細心研究、福音內無論何字何句、無難

館印發、在中國傳道、第一阻礙卽祀先一事、此書倪牧師用已之本意、按聖書之明訓、並參以中國經傳之實義、辨其非、破其惑、使人醒悟、而言詞和藹、毫無譏諷、處處顯其愛心、惜人誤行此禮、所以有多人因此被感、知祀先本屬謬妄、而歸眞道焉、每本價洋二分、

讚神聖詩

無論何處聖徒、未有不頌讚神者、余初來中國在寧波公會、教友不過數人、西國教士亦只數人、讚神聖詩惟由外國詩中揀出數篇、譯以寧波土音、漸次所譯旣多、卽成爲一本、迨後由寧波遷至登郡、倪牧師又將寧波土音之聖詩、譯爲通用官話、此讚神聖詩之由來也、

論人物原始、分十二章、一章論造化萬物、二章論萬物廣生、三章論天使、四章論被黜之天使、五章論攝理萬物、六章論人之始、七章論行約、八章論始祖背約、九章論始祖背約於後世何關、十章論人之原罪、十一章論中華之論人性、十二章論世人無自救之法、此書本爲教士院與傳道者所設、然人人俱當誦習、蓋其中皆當知之事、至要之理焉、書用文理、共二百二十五篇、存上洋美華書館、每部價洋二角三分、

祀先辨論

祀先辨論、原名祀先辨謬、倪牧師著於一千八百七十年、上海印書

卷分十四章、論聖書、一章論聖書眞實、二章論聖書眞實、以書內隱合爲証、三章論聖書由神、以道自合宜爲証、四章論聖書由神、以高於世教出於人智、爲証、五章論聖書由神、以前後相符始終如一爲証、六章論聖書由神、以神蹟爲証、七章論聖書由神、以預言爲証、八章論聖書由神、以教之行爲証、九章論聖書由神以教化爲証、十章論聖書由神、以由人非確論爲証、十一章論聖書由聖靈默示、十二章論聖書如何彙集、十三章論聖書遺傳、十四章論聖書專爲眞道之據、第二卷分九章、論神、一章論有神之據、二章論神惟一、三章論神之性、四章論神之德、五章論耶穌先有、六章論耶穌卽神、七章論耶穌合神人之性、八章論聖靈卽神、九章論三位何以合一、第三卷

與人交爲宣道之用、第六章論恒忍順命爲宣道之任、第七章論求悅於神爲宣道之勉、附錄公禮拜之規模、此乃最要之書、凡學教士並傳道作領袖者、俱當誦讀、但書用文理、恐學問不深之教友、未能明澈、余擬再繙爲官話、然不敢預定遲早也、每本價洋六分、

神道總論

此書牧師倪先生爲公會所派而作、千八一百六十至七十年間始成、美國仆倫次頓教士院、有名教士和嘉樂者、早著神道總論書、此書雖與同名、却非由此而譯、不過摹其體段取其大意而已、作書之始、擬作六卷爲一部、至終只成一半、所以於今乃鼎峙而三也、第一

本價洋一角五分、

宣道指歸

五十年前在中國宣道者少、明道者更少、教會中所最不可缺者、卽此類之書、爲能示人眞道之實理、當用何法以宣傳、豈五十年後待教者尙有多人、而此書卽可廢而不用乎、此書倪牧師作於一千八百六十五年、係文理、上海美華書館擺印、內有聖經律例、訓導人、鼓舞人、並助人膽氣之語、以敷宣道人之用、共七章、第一章論爲何當宣道爲宣道之始、第二章論當愛神愛人爲宣道之本、第三章論重生爲宣道之望、第四章論救主死於十架爲宣道之法、第五章論善

天路指南

此書著於一千八百五十七年、即倪牧師初來中國尙在甯波時也、統論中國教友、維時不足百人、今雖有萬萬之多、然較尙在幽暗者、猶不及百之一、若此多人不知正路、不認眞宰、若非吾人或親口指教、或著書領引、幾何不終死於迷途耶、書命名曰天路指南、意望覽此書者、果能得之於心、發之於行、因所指之定向、爭先以赴天路之程途、一旦天路盡、天國至、天福得矣、全書分十六章、論悔改、信德、仁愛、自省、阻害、退縮、祈禱之理與法、讀聖書、勤作事、禁食、晚餐、試煉、衆所善者務之、悖於理者戒之、守聖日、愼終、天堂、諸條目、其中之訓、不第能令初學者不迷於所往、即久明是道者、亦當愈勉其前進矣、每

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相爭者乎、當日倪先生在甯波傳道、繙書多用神以稱造我之主、蓋倪先生素性謙和、爲己尚年幼、不欲與年長者少生齟齬、年長者謂須稱神、亦隨稱之而已、然心中以爲上帝二字、似較稱神爲妥、年復一年、多是此意、看倪先生書內、足可爲據、論上主處、其稱不一、挨次用過、後亦用上帝二字在內、揣其本意、以爲此事當任人自便、如今大抵欲用上帝聖子聖靈之稱、若倪先生今猶在世、必然悅服、至定妥之後、予必安排凡我儕所作之書內、依所定規之稱呼而稱、我儕所作之書、俱存上海印書局、購者可走函商定、

得、況歲月如此久遠、卽印書局執事之人、亦屢屢更換、以致書板無存者有之、書面已更著作之名者有之、書面刪去著作之名者亦有之、感謝　天父、使已失之書、終至復得、看天牖二光與各等門徒傳道本分之論、可以略得其概矣、

有一事不能不提、亦或者提之爲愈、初吾儕來華傳道、凡事大有宛轉、不得徑直而行、而人皆不知覺、因中華與日本天竺暹羅等國、本皆奉假神、而欲尊稱　眞神、初無已成之號、亦殊難定妥、稱上帝有人云、是令人拜假神、稱神人又云、是輕視　造物主、並聖靈之稱、亦不能定、爲此、卽傳道中之卓卓者、仍有分爭之處、至於孰優孰絀、亦無須指謫、想聖經所載、如保羅巴拿巴者、爲較此尙小之事、不猶有

書目册序言

此册記載倪維思與倪戈氏生平所著漢文輔翼聖道書、計三十餘種、按次列目、頗爲詳明、然或有議者曰、全書俱在、而此册不過於各書名目之下、略述所作之由、實於各書無補、此册似不必作、亦無庸作、而不知作之者果何爲而作也、吁予、豈故費筆墨哉、竊想吾二人五十年之心血、盡耗於三十餘種之書內、作書如此之非易、倘不次其名目、一一詳註於册、而任其散佚、待至世遠年湮、將不知出自誰氏之手、如此、不惟令讀者有不知其人之憾、並令後之著作才、觀於此之磨滅不彰、而興有爲之阻者矣、試爲思之、予之作此册也、可已乎、不可已乎、且五十年之歲月、殊非短促、其間若書經失落、不易再

John L. Mevis

倪維思先生小像

書目册

耶穌降世一千九百零七年

倪戈氏著

光緒三十三年

美華書館擺印

書目册